

5

THE
TRAGICAL
LIFE AND DEATH OF
MVLEY ABDALA MELEK
the late King of *Barbarie*.

With
A PROPOSITION, OR PETITION TO ALL
Christian Princes, annexed therevnto:

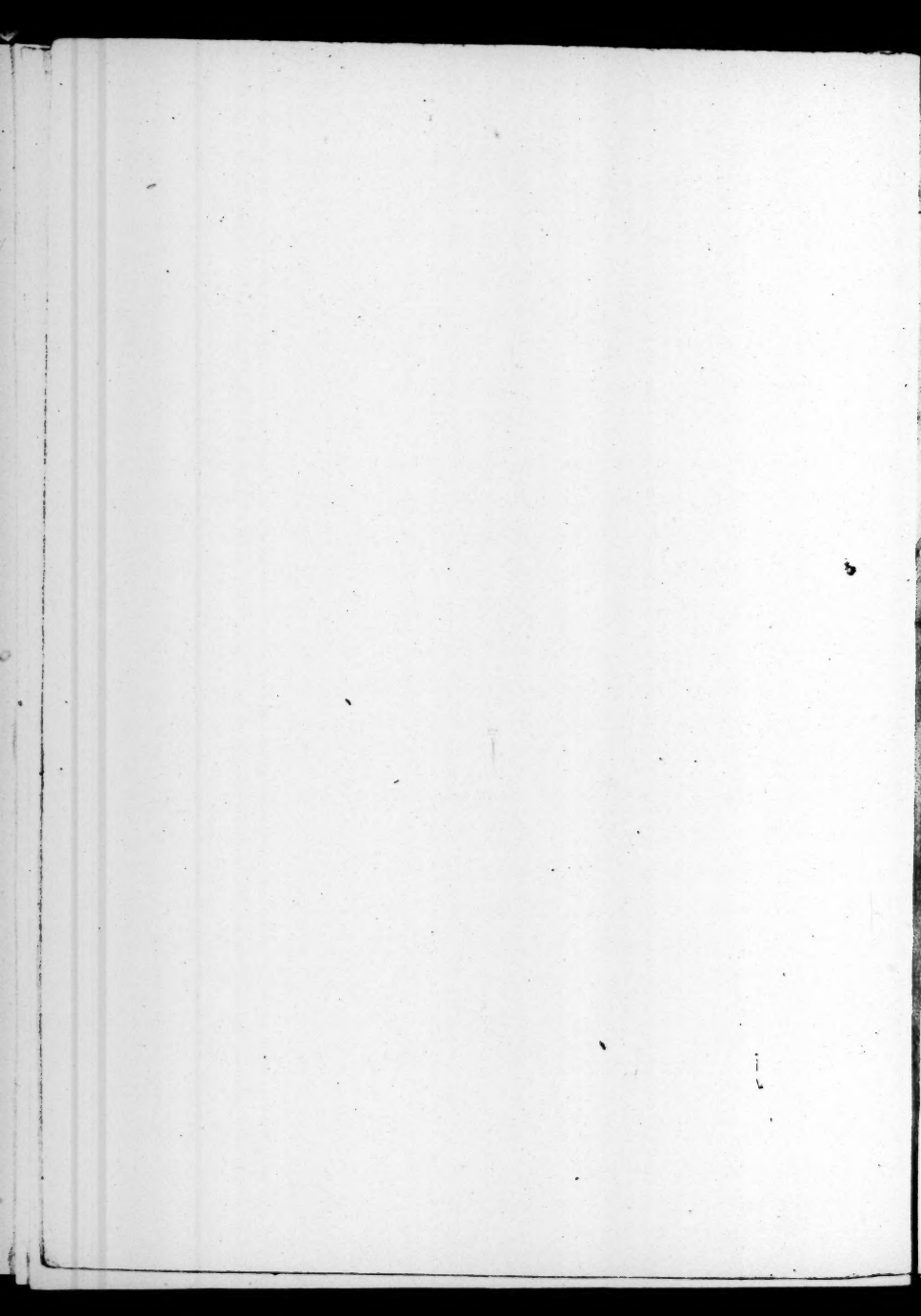
*Written by a Gentleman employed
into those parts.*

5.



Printed at Delph, ANNO 1633;

J. M.





TO THE MOST

ILLVSTRIOVS, AND HOPEVLL

young Prince CHARLES Prince Elector

Palatine of the Rhyne, &c.

MOST ILLVSTRIOVS PRINCE,
*The great respect I receiued from your Highnes at
Leyden two severall times after my comming out of
Barbarie, and the great desire your Highnes expressed (as be
cometh Princes) to understand, and be informed in foraigne
affaires, and the State of other countries, hath encouraged me
(having now againe been imployed into that countrie) to
present to your Highnes, for a Nevv-years-gift, this short
relation, of the life, & death of the late King Muley Abdala
Melek, as was related to me by vvaie of discourse onlie, at
seuerall times, by those who for the most part were eye-
witnesses: Oculati testes. VVhich also may serue your Highnes
for matter of discourse, and further information likewise, to
discerne betwixt a blessed Christian gouernment, whereunto
God hath ordained you, and a cruell-tyrannous Mahometian
gouernment (as is the Turkish,) vnder which those miserable
mis-belieuers: yea and manie Christians likewise there in
most miserable slauerie, groane; the Lord deliuer them
from it. And giue vs grace to make vse of it: both Prince.*

people, and acknowledge our owne happines. Prince : who
 commaund ouer Christian, obedient, and dutifull subjects:
 and subjects who liue vnder so peaceable, and Christian a
 gouernement, bona si sua norit agricola, free from tyrannie,
 rebuellias, and tumults, vwhereunto that countrie of Barbarie
 hath this long time been subiect. Such is the miserable state,
 and condition of tyrannie, and of tyrants, euen of Kings: as your
 Highnes may perceiue, by the sodaine, fearefull, and miserable
 end of this King: qualis vita finis ita: his life vvas bloodie, and
 so it ended in blood, in his owne blood. And thereafter may
 your Highnes, and all other yong Princes, who haue so good
 tutors, and ouerseers to informe them learne: (as that famous
 Buchanan tutor to your grand Father King Iames of blessed
 memorie, in his epistle dedicatorie before his Tragadie called
 Baptistes, admonisheth, vworthie to be read ouer, and ouer,
 and remembred of all yong Princcs, his vwords, as I remember,
 are these) maturé odisse quod tibi semper est fugiendum.
 Vvhich I pray God both your Highnes, and all other Princes
 may remember, and make vse of. Hoping your Highnes vwill
 accept of this small present out of a Barbarous countrie, for
 vwant of a better. Vvhither I should haue returned, for the
 releasse of the remainder of my poore countrymen, in captiuitie
 vnder the new King Muley Elvvalid, vpon a new treatie.
 Hauing already been a means to releasse about two hundred
 and threescore from Sallie: and threescore moe as yet remai-
 ning vnder this king at Morocco, and Sallie, by them taken
 againe vpon a late breach: besides vwhat are dispersed vp and
 downe the countrie: all promised by that King to be releassed
 vpon his treatie. Vvhither (I say) I should haue returned
 long before this time, longed, and long looked for by those poore
 captiues. For the captiue hasteneth to be loosed &c. as it

*is in the Prophet. But whether I shall returne at all: or those
 poore captiues be loosed, or releassed at all, is in Gods hands:
 vvho can make their verie enemies, and all those that haue
 caried them avvaie captiues, to pitie them; othervvise no hope
 at all. And so I leaue them to Gods mercie: and both them, &
 all others in like distresse, both there, and elsvvhere, to your
 Highnes, and all other Christian princes to commiserate, accor-
 ding to a proposition, or petition, I haue hereunto annexed,
 highlie concerning them in honour to consider of: vvich is also
 in Gods hands: For the hearts of Kings (as Salomon saith) are in
 Gods hands, he turneth the vvich vvaiesoeuer he pleaseth.
 In the meane time (as my dutie is, hauing been employed in
 these affaires) I can but sollicit, and petition, though vvithout
 effect, in hope contrarie to hope: hauing hitherto receiued
 so small encouragement: but discouragements: and so goe on
 mourning still, and like to doe: finis vnus mali gradus futuri.
 One crosse after an other still readie to receiue me, vvich I
 must beare patientlie, so commaunded, so resolu'd: To take
 vp the crosse of Christ, and follovv him vvithersoeuer he
 commaundeth, from one conntrie to an other, from one part of
 the vvorld to an other, and to the vvorlds end. Quem statues
 finem Rex magne laborum? And so goe on mourning still,
 as I haue don these manie years. Hoc continuis agimus annis:
 a continuall mourner euer since the death of prince Henry my
 maister, novv renewed by the death of your Royall Father, &
 that renouved King of Svveden, vvho died that verie day
 of the month prince Henry died, the 6. of Nouember: the date
 after the powder plot, ominous. For both vvich the vvhole
 church of Christ hath cause to mourne, and that continuallie,
 not onlie outvvardlie, but invvardlie: euerie familie a part: as
 vvvas that great mourning of Hadadrimmon in the valley of*

pe.
 co
 a
 g
 r
 h
 a
 l
 '

Megiddon. For that good King Iosiah, continuallie, continuis
 annis euen to posteritie: to be continued (I say) as was that,
 for these two so good Kings, so sodainlie, & so vntimelic taken
 awaye. To mourne (I say) continualie, and inwardlie for
 our sins, vvhich are the cause of these disasters: Verus luctus
 est occultus: that is the true mourning: so to condole, and
 mourne. And so let vs continue our mourning, and goe on
 mourning still: euerie familie a part, euerie true Christian a
 part, to beare a part, in this so great a mourning, vvith our
 2. 18. deare mother the church: that comfortles Rachel, vvho vvee-
 peth for her children, and vvill not be comforted because
 they are not. Yea, let the vvhole church of Christ renewe
 her vveeping, and mourning againe, till is Echo againe, not
 onlie the last vvords, vltima verba (as it is in Seneca) Sed
 totos reddat Troia gemitus) for her children first, and last
 taken from her, one after an other, because they are not.
 Queene Elizabeth of famous memorie, is not. King Iames,
 is not. Prince Henry; is not. And the other hopefull young
 prince Henry your brother, is not. Your Royall Father, the
 King of Bohemia, is not. The King of Sveden, is not.
 Howv is the valiant man fallen that deliuered Israel? Besides
 other vvorthies: the old prince of Orange, and others, they
 are not. Yea manie other poore Christian soules, of late laine,
 massacred, perished, and lost, both vnder the Antichristian &
 Mahometan tyrannie, they are not. For vvhom the vvhole
 church of Christ hath cause to mourne: neuer more cause, neuer
 more seasonable. Vvherunto now I betake myself, euen to praiers
 and teares the vvcapons of Gods church: Vvhich shall be the
 second part. And my Account hereafter mentioned, the third,
 and last: If God permit, and other obstacles hinder not.
 And so rest Your Highnes humble seruant,

I

THE LIFE
AND DEATH OF
MULEY ABDALA MELEK,
the late King of *Barbarie*.

IF *Plutarch* (vvho did vvrite, and paralel the lives, and acts of the most famous men of those times) vvcre novv living, to vvrite and paralel on the contrarie the lives and acts of the most infamous men of the vvorld, I thinke he vvould haue much adoe to finde out a fit match, either auncient or moderne, vvherevnto to paralel the late King of *Barbarie* *Muley Abdala Melek*: yea rather I thinke he vvould leave him vnparalel'd. And so must I, only setti g dovyne so much as in that short time I staid at *Morocco* (vvhich vvvas but two monethes) hath been related to me by vvay of discourse, by such both of our ovvne nation and others as vvcre for the most part eye-vvitnesses, vvhich is scarce the hyndreth part of his cruel acts, and mad-pranks he plaid in that short time of his raigne: vvhich vvvas scarce foure yeares, mad-pranks I may call them, for so is he commonlie called the mad King.

He vvvas Son to *Mulay Sidan* by a *negra*, so by complexion a *molato*: The *Mores* in that respect vvwhether of vvives or concubines making no difference of succession, but commonlie the eldest, though by a concubine, carrieth the crowne: and sometimes the yonger getteth the blessing from the elder: *quo iure &c. capiat. qui capere potest.*

He vvvas extraordinarie given to drinke vvine and
A strong

strong drinke, vvhich added to his naturall disposition (vvhich needed not) inclyned to crueltie euen from his infancie. Of a manlie stature: and of a most courageous disposition. A good horseman, vvvith his launce & target; vvould euer be the first man in the face of his enemies: vvho indeed durst neuer look him in the face, but presently faces about: his svword making vvaie for him vvvhich waie soeuer he vvent. Such vvvas his resolution, *viam inueniam aut faciam*. So that it may be doubted vvwhether his courage, or crueltie vvvere greater: and in these two respects, I vvill be bold to saie (as before) not to be paraleld by any. As by these fevv passages, gessing at *Hercules* by his foote, may caselie appeare. And euen before he vvvas King began to play his prize like, *Hercules furens*, his arme and svword still in action, cutting and killing at his pleasure vpon euer flight occasion.

A cast is a
tribe or
kinred,

At one time he killed one of his ovyne blood (the blood royall) onlie for tasting a litle of his svweet meates by stealth. *Sweet meates must haue sowre sauce*. An other (the chieffest of the cast of the *Shebanites* allied vnto him by mariage of his Prædecessours into that cast) hauing vvronged one of his servants, he taketh some fevv of his servants, not aboue ten at the most vvith him, goeth desperatie among all the *Shebanites* to the tent of this man, being the valiantest amongst them all, challenged him of the vvrong: vvho slighted him (being then not King) mounted on horsebacke, discharged his pistoll at him but missed, whō presently this yong Prince drawing his sword slue hand to hād maugre al the *Shebanits*, & came of cleare.

An other time a *Levantedo* or rebell (one of their saints) comming against his Father *Muley Sidan* vvith 3000. horse, like to surprize him on a sodaine, he vvith his drums, musik

and ensignes, and not aboute fortie horse, went out against him, charged so furiously, as put them, all to flight: pursued the victory, & (as they say) with his owne hand wounded the *Leuantado* that he dyed, his head after brought in, to *Muley Sidan*, hanged vp in the *Alcasana*, and quarters likewise on the walls of *Morecco*, on the gates of the citie. Having before challenged his Father of neglect, and too much securitie: of whom not only his enemies, but euen his Father (as they say) stood in feare, yet his Father calling him Father. Such is the preposterous maner of the Moores, to call their eldest Son Father, out of a reuerence (as they say) they giue to him being the first born, & to be (as it seemeth) *Pater familias*, Father of the familie for the time to come, other reason I can not giue of their preposterous inversion of that relation, (or rather confusion) for the Father, to call his Son Father. Our Heavenly Father I am sure did not so, the King of Kings: *Thou art my Son*, &c. as it is in the Psalmes. Nor *Dauid* the King in that his patheticall expression of his Fatherly affection, far beyond theirs, yea beyond all expression: *Absalon my Son, my Son*. After his coming to be King some of the friends of the *Leuantado* hauing by stealth taken downe his quarters to bury them, he commanded a great number of the neighbours heads who dwelt neere there aboutes to be cut off, executing many with his owne hands as he met them in the streets.

And not long after immediatlie vpon the death of his Father, being nevvlie proclaimed King, his brother *Muley Elvallid* (this King) comming against him with a great force, better affected of the comminalltie than the other, in respect of his crueltie: (which they greatly feared, and not without cause, as afterwards they found)

Muley Abdala Melek giuing order first for his ordnance, to be discharged, immediatlie after himself, being the first, man (hauing but a fevv horse) charged so furiously, and so throughlie, as he rovvted them all. vvhervpon his brother fled tovwards *Sallie*, but not long after vvvas betrayed & brought back againe by *Alkaid Hamuda* dwelling neare *Azamore*, vvwhose *horma* or sanctuarie he tooke, invited and encouraged by him to some further attempt: but indeed betrayed, vvho after vsed him in a verie base & vnseemlie manner, stripping him, beaſing him, and carying him, chained vpon a horse to the King. VVherevpon the King (they say) vvhen he savv him relented, yea vvept, not vsing any extremitie, but rather out of his lion-like magnanimitie, contemning vvhat either he, or any other had don, or could doe against him. Yet did his brother lue in continuall feare, diuers times threatned by the King in his mad humor, sending to him to prepare himself, and to knowve vvhat kinde of death he vvould dye: but by mediation of his sisters and others still put of. At one time (the King being at *Saffia*) in his drunken humor, the sentence pronounced, and an *Alkaid* presentlie sent tovwards *Morocco*, vvhere his brother was then prisonner to execute it: but the next morning the King comme to himself, and by mediation (as before) reversed, and a messenger dispatched to countermaund the other, vvhom he ouertooke but at *Tansift* a riuer vvithin foure myles of *Morocco*, commanded vpon his life to ouertake him: the other making no great hast, othervvise it had been executed.

One time at *Saffia* his *Almahalla* or campe (vvherein his brother *Muley Semyn* vvvas then) comming to pitch neare thereabouts, he in steed of a vvarning picce to
remoue

5

remoue further of, shot a bullet amongst them. An other time (as I heard) in iest among the market folke : yet did no hurt but killed an asse,

An other time in his *Almahalla* (hauing been all the daie abroad drinking as he vsed) and coming riding in late at night ypon the spur , as he passed by the ordnance , vwhereof the English had the chardge, he commaunded on the sodaine svvearing a great English oath, giue fire: vvhich they presentlie did , they durst doe no other vwise : so shot avvaie his ovvne vncle being in companie vvith him all to peeces,

His yongest brother , yea and his ovvne yong sonne, sometimes vvould he hang vp by the legs, and beate them vvith his ovvne hands. No merviele then if he vvcre cruell to others, being so vnnaturall to his owne flesh and blood.

Euerie daie must see blood (blood shed) vvcre it but of a hen , els not satisfied. Possessed (as some of the Moores haue told me manie are, & that he vvas) vvith a she deuill, frequent amongst them as (it seemeth) amongst the heathen in times past , vvhereof a heathen philosopher writeth a set treatise of *Incubus* and *succubus*. And the partie vvho told me this said , that one daie going a hawking hauing other Moores vvith him , one following a good distance in the high vvaie, on a sodaine stood still, and not long after they savva smoake arise in the same place , vvhereat they vvondered, & vvvent back, finding the man much amazed. Asking the reason, he said a vvoman met him there verie faire & in good attyre , vvho offered herself to be his wife, he ansvvered, he had one already, she replied he might take an other (for so the Moores may by their layv) being verie importunate vvith him : at length looking dovvn-

vvards perceiued her clubbed feet, & vvhat ſhe vvvas, where-vpon he vvvent back, and abſolutly refuſed, and therevpon ſhe vaniſhed in that maner in a great ſnuffe. The man preſently therevpon falling ſick, and ſo continued a good vvvhile. Hovv true this is I can not ſay, but vvvas reported to me verie ſeriously, and for a certaintie. But of this I am ſure that the deuill can transforme himſelf into an Angel of light: much more take vpon him the ſhape of a man, or a vvoman, as God permitteth to delude thoſe that obey not the truth. And this likewiſe I knowe to be true and certaine, that he is both a lyer (the Father of lyes) and a murderer from the beginning: euer a thirſt, and neuer ſatisfied vvith blood. And therefore no mervelle if this tyrant vvvere ſo poſſeſſed as before, that euerie daie he muſt ſee blood els not ſatisfied. And if euery day, hovv much blood may be thought he ſhed in that time of his life & raighe.

Sometimes he vvould cut of mens heads vvith his ovvne hands, and vvith his ovvne ſharp ſvvord, ſaying, thoſe vvhom he commaunded did not cut them of vvell, and at once: vvvhich don vvould aſke one of the Engliſhmen if it vvwere not vvell done, he muſt ſay yea *Muley*. Yea ſix or ſeauen mens heads in one day.

Once by euermuch drinking diſtempered in his bodie, hauing his armes and hands benumbed, his Doctör perſvaded him to enter into a bath. After his bathing meeting vvith one of his concubines, drevv out his ſvvord and cut of her head, to trie the ſtrength of his arme if it vvwere ſound againe. Alſo an other for going out of her bite or chamber to the next doore to one of her fellowves, for the Moores are iealous cuen of their vvomen, and vvill not ſuffer them to companie together.

Made one man ſtand ſtill vvvhile he threw ſtones at his

face, threatning if he offered to stir or moue he vwould cut of his head. So likevvise abroad in the fields, oftimes vwould cause some one of his seruants to lie dovvne grovvelling, & sit vpon him in steed of a stoole a vvhole night together drinking: and the man durst not for his life stir. And some to stand by him vvhole daies and nights vvithout moouing hand or foote, othervvise vwould haue cut of their heads.

VWould cause men to be drubbed, or beaten almost to death in his presence, vvwhich vvvas but a common & gentle correction, fve or six hundreth blowes at once, and after they must kisse the ground, & giue him thanks. To whom in this particular, & others likevvise, I may paralel a great Lord in this part of the vvorld: vvwho (hauing slaine an other in a privat duell, and, vpon iust occasion offered, taxed by one to vvhom he had don vvrong, disgracing, & disabling him, and that in an open assemblie, & displacing him too: and therefore had the partie reason there also to right himself, and reply, *par pari referre*, and disable him likevvise for shedding of blood, vvwhich by the Lavv of God is murder) caused the partie to be committed to prison (crosse prisoner at the first) and there kept, and *fed vvith the bread of affliction*, till in the end he vvvas forced: (his imprisonment, and punishment both of bodie and purse, besides the disgrace, no sufficient satisfaction) to kisse the ground, that is, make an humble submission, and subscribe that he had offended, and abused his Lordship vvith opprobrious, and vnciuill language &c. that is to say, that the Lavv of God is an opprobrious & vnciuill language, vvwhich saith: *He that smiteth an other vvith an instrument of yron, that he dy is a murderer &c.* vvwhich submission he novv vterly disclaimeth, as most blasphemous against God & his Lavv, & don of infirmity.

and

and by *dares of imprisonment*, hauing no meanes at all to maintaine himself any longer in prison, but there to starve: praying God to forgiue him, and them like vñse vñho imposed it. To vñhom (euen to that great God) that great Lord ought rather to make submission, for violating his holie Law, as *David* did, (a King and vvas not ashamed,) I haue sinned &c. yea and after fell to the ground, and kissed the ground vñth manie teares. Therefore is he a saint in heauen: and *Muley Abdala Melek*, and all such bloodie tyrants, & murderers (vñthout repentance) deuills in hell. For *Topheth* is prepared of old euen for Kings, and Lords too if they repent not: For vñth God there is no respect of persons. Nor vvas vñth this King *Muley Abdala Melek*, in the cruell course of his tyrannie: vñherevnto all, both great and small, vvere subject.

Yea he vwould, cause some to be beaten on the soles of their feet, and after make them run vp, and dovñ among the stones, and thornes. And so also vsed some that vvere lame, & hurt, pulling of there shooes, & making them run barefooted in such places: or els vwould cut of their heads.

Did cause one of his Alkaid (his chieffe falconer) to be drubbed and beaten, manie hundreth blowes on the buttocks (as himself told me) and after forced him to ride in that painfull maner [after him a hawking. Also the same Alkaid told me, that the girth of his saddle being broken, and he allighted: an other Alkaid comming to help him, and holding his stirrop, the King called that Alkaid to him, and caused him to be drubbed for holding his stirrop, and not long after the like occasion falling out againe, caused the same Alkaid to be drubbed againe, for not holding his stirrop,

He

He run a mans thigh thorovv vvith his launce to the saddle, and after because he vvas not able to ride after him a pace, giue him two or three hundreth blowes.

Vvould vvith his sword cut and slash men for his pleasure, and after himself giue them plaisters to cure them.

Vvould cast men to the lions to be deuoured, an other of his torments.

To one among the rest he promised that if he vvould fight vvith them, and could escape he should be perdoned: vvvhich he did manfullie (as I vvvas told) beating them from him either vvith stones or som such meanes clearing himself, yet after vvvas put to death

Some he caused to be rastrar'd, or dragged by the feete at the horse heeles, their back and head against the stones: as he did the *Hacem* of *Morocco* (the chieffe officer of that citie) round about his Almahalla or camp till he died. Others iointed, their fingers, and toes first cut of by euerie ioiate, armes and legs, & so head and all. An other hanged vp by the priuie members, one caused to sit vpon him to vveigh him downe: and yet the man liuing.

An other (a hole digged in the ground) set in the earth vp to the head, as Schollers in some places use to shoote at the cock at Shrouetyde: so did he cause the captiues vvith their peeeces to shoote at this poore mans head. They all missing, he himself came neere vvith his ovvne peece and shot him, calling him a deuill because they all missed him.

He cut of a Moores head (a church man, or Sexton) for crying on the church tovvver or steeple, and curling all that did drinke vvine, forbidden by their lawe. An other also for crying and singing more then vsuall. For the Moores haue noe bells, but in steed thereof, these cryers to call them

to their deuotions : in the name of God , one God , the great God , and his Prophet *Mahomet* , the Messenger of God. Some say this mad King did once threaten that he vvould haue one of the Friars , French or Spanifh , to fing maffe before him : vvhich I thinke vvould haue pleased him little better.

He caufed a French captiue to turne Moore, and be cut, that is made an eunuch , onlie for extolling the King of France to be one of the greateft Monarches of the vvorld. An other, vvho kept his horfe , neuer vvithout flafhes and vvounds. An other Frenchmans doublet vvith a paire of fizers did he cut all ouer in flafhes vvith his ovvne hands, faying , he vvvas novv a right French Cavallero , like to the reft.

If in his drunken humor abroad in the fields (as he vvvas feldome sober) he did fall from his horfe , all his Alkaidz and feruants muft doe the like, and lie dovvn , and doe as he did. Much like the catching of the dotterill : and not offer to rife or get on horfeback till he did , nor to hold his ftirrop , or come neare him all the vvhile , if they did he vvould giue them blowes. One of his Alkaidz , for fome fuch like offence , caufed he to fit 24. houres on he top of his tent in the Almahalla (as it vvvere on the pillorie) for all men to gaze vpon. And novv and then vvould he giue them a pill called *Shifhai* (the effect vvhercof is to make men merie drunke) to make himfelf fport. But indeed his onlie fport vvvas in cutting of mens heads , and (as before) in fhedding , and feeing of blood. No one day efaped but one or other facrificed in moft bloodie manner to this vnfatiable deuill : and fhe deuill together , if that opinion of the Moores be true, as before.

On

On a time the Christian captiues, at *Saffia* the port town, had laid a plot to breake the prison, and escape by sea in a boate, but in the acting thereof were discouered, all taken and beaten in most pitifull maner to make them confesse the Authors, most of them Spaniards, and French: the chieffe plotter a Spaniard (as it seemeth) of some account, called *Don Pedro*, vvho vvvas sent for to the King (then in his *Almahalla*) vvho therevpon called all the English, and others to kneele before him, setting the Spaniard also right before him. Then said to the English, youe see this misbeliuer that vvould haue run awaie, if any of youe be like minded, run sure, and cleare awaie: othervvise, if youe be taken see here your doome. Then caused he first the Spaniards eares to be cut of one after an other: then his nose: then his lippes one after an other: then his mouth, on both sides slit vp to the eares: then his fingers disiointed one from an other: vvvhich don the King tell a laughing, ha, ha, ha. Then said the Spaniard to him (hauing all this while looked him in the face & indured it verie manfullie) now Tyrant doe thy vvorst. vvherevpon presentlie he cut of his head. So dyed this valiant champion, euen in death triumphing ouer his tyrannicall tormentors.

An other time a Moore being brought before him for some misdemeanor fearing death, said vnto him: *Muley*, I haue liued all the daies of my life hitherto a Christian, if thou vvilt nowv pardon me, I vvill turne true Moore againe. His meaning vvvas that he had liued a vvicked, and levvd life, as many Christians haue don, and doe, both in that and other countries, I speake it to their shame, vvhereby the name of Christ, & his religion is scandalized, and blasphemmed: but yet, notvvithstanding that his

confession, that he had liued a Christian, and profession to turne Moore againe, (that is to say,) to lead a godly life, vvas executed. For vvith this King there vvas no respect of persons, or religions, or occasions great or small. Sins veniall, or mortall all one, that is to say mortall. Occasions? nay oft times vvithout any occasion at all but onlie as he met vvith any by accident, in his drunken and deuillish humor, vvould try (as before vpon his ovne vvomen) the strength of his arme, and goodnes of his svord and chiefflie vpon his ovne nation vvithout respect of persons: he had no minions, or favorits at all: one good propertie in him. VVhat shall I say. But (as an Alkaid telling me of these and other his mad and tragicall acts exclaimed) a deuill, a deuill. His Alcaſava, or court the verie picture of hell: vvhich made the greater and better sorte to flee away into the mountaines, or stand vpon their guard a far off: like those *vvylie foxes in Æſop. ſeeing all foote ſteps going forward into the lions den, but fevv or none retrorſum, back againe.* And thoſe that did, hovvling, and crying, vvweeping, and vvayling ſighing, and vvringing their hands, either for themſelues, or their friends. This vvas the dailie, and dolefull muſick both vvithin and vvithout: the verie gates of hell. Friends? nay rather fiends, daylie tormenting one another. For ſo vvould he commaund his Alkaid, and ſervants to drub one another at his pleaſure, & cut of one another heads too.

He vvould commonlie ſay in a ieſting maner, that it ſeemed to him whenſoeuer he executed any of the Moores, that they had tvvo or three heads: meaning to cut of but one, he left none: vvithing (as it ſeemeth) like that Roman tyrant, that all the Romanes had but one neck, he
vvould

would cut them all of at once: So *Muley Abdala Melek*, the Moores. of vvhom he vvas *Flagellum*, the onlie vvhip that euer vvas. And (as some thinke) the best King for the Moores that euer vvas: requiring not a blocke, but *A fops storke* to keepe them in subiection, they othervvise prone to rebellion, affecting alteration, and innovation: as their refran or proverb is: *Everie day a new cus-cus, euerie day a new vvife, and euerie day a new King.*

Cus-cus a dish of meat in great request with them.

And though he vvas thus cruell and tyrannous to the Moores, and others, yet did he favour much and respect the English, to vvith the captiues, both before and after he vvas King. Making one of them once to ride behinde him, but vvithall bidding him not sit too close to him for filling him full of lyce. Threatning sometimes, but yet neuer giuing any of them so much as a blowe. VVho in his fathers time were kept in chaines both by the neck and legs, but he comming to be king released them, and made them, his gunners, giuing them free leaue to goe vp and downe vvhere they vvould at their pleasure, and doe almost vvhat they vvould: and not a Moore that durst controll them, but rather stood in a vve of them. Though their allowance but short, yet, hauing that libertie, they made the better shift. And sometimes the king himself in a good humor vvould giue them money: yea, and sometimes in his mad humor. Yet did he cause some English boyes perforce to turne Moores, cutting them, and making them capadoes, or eunuches: but aftervvards (as they say) repented, saying: he vvould neuer more force Englishmen to turne Moores, for he found them better seruants to him being christians, then Moores: for that being christians they vvould stand by him, and stay vvith him: but

being Moores run awaie from him , hauing more libertie and opportunitie.

And as he vvas (as I may say contrarie to his nature) thus favourable to the captiues , so vvas he likevvise to the Merchants, or others that came a shoare. He being at *Saffia* one time standing vpon the vvals , an English boate coming a shoare, he called to one of the men to come to him: vvho, not knowing him to be the king, al the while stood talking vnto him vvith his hatt on his head in Spanish, after the King going into the castle, called one of the English captiues to him , asking him if his countriemen had no better maners? bidding him gofetch the partie to him, vvho being come, the King vvould say nothing to him, but only made him to attend there a good time, and caused the English captiue vvhom he loued vell , to be committed to prison in the others steed, and chaines to be put on him. But the next day sent for him , causing his svord to be restored to him , and so , in a mad humor , made him , both vvith his svord about his side, and chaines about his legs, to vvalk after him round about the vvals , talking , and iesting vvith him familiarlie as he vvas vvont : and then after this chaines also vvere taken from him. This onlie he did in iest , to teach Englishmen good maners against an other time. But to the Moores his iests vvere in good earnest, a vvord and a blowe.

At the same place at *Saffia*, he vvould take the vvomen, a vvashing at the sea side vpon the sands , set them vpon their heads, & cause vvater to be powred (vvith reverence be it spoken) into their vnseemly parts , to see if it vvould come out at the mouth againe.

He mustered all the faire vvomen in *Morocco*: (vvhereof it seemeth he had a Catalogue) causing them all at once, &

on a sodaine to come forth into his great garden, called *Monfarat*: (being a mile in length, planted with Orange, and lemon trees, and all kinde of fruits) and there pitch their tents for 14. daies together: pretending a pilgrimage with his women to *Gometta*, towards the hills of *Atlas*, no man to come neare them (no not their husbands) but only their negras, & serving maids: himself onlie walking the round, all these women daile and nightlie sitting, and attending in their tent doores as he passed by to view them: modestie may not repeat the rest. At *Gometta* there is the monument of *Siddie Blabbas* one of their great saints, and there a great stonne, upon which the Moores use to rub their bellies, saying it cureth the chollicke and diuers other diseases. Som Christians say this *Siddie Blabbas* was *saint Augustine*, and that upon this ston he preached: both which favour of superstition. But *Muley Abdala Melek* had no such devotion, for he went not there at all, nor those women neither, almost famished and starved with hunger, and cold: for no man durst come neare them all that time to bring them any provision. This was one of his tragicomicall parts.

One of the Englishmen whom he loued aboue the rest, who had the charge of one of his chieffe horses, which was verie unrulie, & would bite any man that came neare him, therefore alwaies fast tyed vp: the king comming into his *rouva*, or stable, & spying some thing amisse about the horse, would not strike the Englishman, but commanded the horse to be let loose, & the Englishman to stand fast by him, suffering the horse to bite him at his pleasure, eue the flesh from his armes: durst not stir till the king called to him. An other time, the same Englishman complaining to him,
that

that he had nothing to eate saue barlie, the King caused the horse his *Sabadera* or bag in which they vie to giue them provander, to be hanged about the English mans necke full of barlie: (as they doe vpon their hortes heads) and so made him eate the barlie like a horte. An other time the King, hauing taken offence at some thing, threatened to kill the Englishman, and that without delay: an Alkaid, vwillig to saue his life, offered the King I knowe not how manie hundreth Duccats for him, to buy him of the King. VVhy thou foole (said the King) doest thou thinke I meane to kill him? No, I vvould not for so manie thousand Duccats: but to the Moores (as I said before) his iests, and threats vv ere in good earnest.

One of his *Negros* vvhom he loued, and called brother, hauing offended him, being in his *Obadia*, that statelie pallace, vvalking in his garden, a litle paradise, in the midst vvhereof are diuers pleasant tankes or ponds, he caused him to be cast into one of them, forbidding any to come neare him to help him out againe: at length, hauing vvalked a turne or two, bade one goe pull him out: vvho brought him vvord he vv as drovned. VVhat my brother drovned, said he? Goe pull him out, and burie him: there vv as all the mourning.

An other he caused to eate his ovvne excrement: asking hovv it relished. Yea he himself cut a peece of the brawne of a mans arme vvhom he had killed, broyled it on the coales, and did eate it.

The *King of Gagoes son*, not ouer a day or two before the Kings death (some say the same day) drinking together, because he vv as not able to pledge him so much as he drunk, being all *aqua vita* (for so must euerie one doe as he

Gago first
whence all
their gold
cometh
conquered
by his
prædecessors,

he did, and drinke as he did) caused the vvhole bole full of *aqua vite* to be giuen him backvvard like a glister, till it reversed in their faces againe that gaue it. Hauing not long before made him to stand tvvo daies, and tvvo nights in the vvater. And before throwne dovvne an other of the sons from the vvails of *Saffia*, and broke his thigh.

Vnder a colour of going a hawking, vvould lie vvhole daies, and nights abroad in the fields a drinking: And before his death manie daies, & nights together. God hauing bereaued him of his vnderstāding as he did *Nebuchadnezer*, and *driven him from men to dwell vvith the beasts of the field*. Yea he himself not long before, hauing driuen avvaie from him all his most trustie servants, (saue one or tvvo) committed to prison: And vvithall a *vvatchfull dog* vvwhich he loued, & fed vvith his ovvne hand, for some small offence he tooke, likevvise committed to prison vvith them: commanding he should bur haue so much bread, and vvater a daie. All these his vvatchmen at once sequestred from him, and the other so ouer toyled, & vvearied vvith vvatching day & night: (perhaps also vvearie of him as vvvere others:) all seemed to conspire his death. Plotted (as it seemeth) before by some of the *Elchies*, or *renegadoes*, vvhom the King had threatned the next time he came to his house in *Morocco* to cut, and make Eunuches, to the number of two hundreth: vvhereof they vvvere fore affraid. And therefore one among the rest (a Frenchman as is reported) vvatched his opportunitie vvhen the King came back to his tent at night (hauing been all the day abroad a drinking) and vvith a peece chardged vvith tvvo chained bullets, shot him in by the fundament, and privie members into the bodie, as he vvvas lying along in his tent. A iust
C iudgement

iudgement of God , in respect of that glister of *aqua vita* he gaue to the *King of Gagoes Son* : & threatning likewise the elchies as before.

As also in respect of that abhominable impudent and filthie act he did at *Saffia* to those poore vvomen. But chiefly (vvhich God in the end vvill punish vpon those *Mahometans* , both *Turks* and *Moores*) in causing poore Christians (boyes and others) to be circumcised perforce , yea cut , and made eunuches. A iust iudgement of God (I say) of all those Tyrants , both *Turkes* , *Moores* , and others , to be trembled at : and so I leaue him.

Immediatly after his death his younger brother *Muley Elvvallid* vvvas salured King : being at that time a prisoner in the *Alcasana* , the Kings house in *Morocco* , expecting dailie nothing els but death. VVherevpon some of his frends (as at such a time , and in such a case all are frends , & happie he that can be the first ; and svviftest Messenger) running in all hast to rhe prison doore , and crying out aloud to him to come forth : he thinking it had been to execution , to be put to death : lingering , & excusing himself , that he vvould but take leaue of his vvife , and make himself readie (vvhich he did only to die) they calling , and crying more and more , at length he came forth , and so vvvas *pregoned* , and proclaimed King : of a prisoner (I say) on a sodaine become a King. Of a far more soft nature , & disposition than his brother : yet cruell and Tyrannous to poore Christians , and to the English , vvhom of late he hath most Barbarously entreated some of them. Eight at once taken , and circumcised perforce : beaten , vvounded , and one mans head almost cut of , to make them turne *Moores* , and forsake their faith. The rest fearefull , dailie expecting

expecting the like measure: as by letters latelie vvritten from the Merchants there may appeare: vvhich I referue, vvith other passages, to a further account, leauing them to his mercie, vvhich indeed is crueltie: *For the mercies of the vvicked are cruelties*: and him and them to God to iudge betwixt them, which in time might haue beene preuented, by a seasonable dispatch long since expected: the losse of so manie poore Christian soules, as necessarie I dare say as some other dispatches: if the bodies, and soules of Christians be esteemed of any value novv a daies: as they are in Gods sight right precious: *precious in the sight of the Lord is the death of his saints.*

And novv vvill I addresse my selfe (vvith this Proposition: and petition herevnto annexed) to Christian Princes, to condole, and commiserate the distressed, or rather desperate estate of these most miserable, or rather more than miserable, creatures, if more may be: not only the English, but all other nations, vvho this long time haue indured a most miserable, and intollerable flauerie vnder these infidels, both Turks, and Moores, and are like to doe more and more if not prevented: VVhich I pray God at length they may take into their Christian consideration, A M E N.

A PROPOSITION,

AND PETITION TO ALL CHRISTIAN Princes, and States, Professours, and Defenders of the true Christian faith, against all Antichristian powvers and principallities: As well the Pope, and his adherents, as the Turk, & his Vassals, the Mahometans: both the one, & the other, now in these last daies, to be utterly destroyed: and the Kingdome of Iesus Christ to be erected neuer to be destroyed: but to indure, and triumph euen to the end of the VVorld, according to Daniels Prophecie 2. 44. And our Saviours like vvisse: Mat. 24. 14. This Gospel of the Kingdome shall be preached in all the vworld, for a vvitness vnto all nations, and then shall the end come.

MOST HIGH AND MIGHTIE PRINCES, Having been heretofore diuers times imployed into *Barbarie*, for the redeeming of poore Christians out of Slauerie, and other affaires: and hauing been an eye-vvitness of those great miseries, or rather indignities, don to those poore Christians in those Countries by that Barbarous people: indignities (I say) not to be vttered, not to be expressed, but rather vailed ouer: as did that painter the sorowfull, and mournfull, or rather more than mournfull countenance of that heathen Prince for his daughter, adiudged to be sacrificed to that heathen Goddesse, or rather Idoll: by no painters penfull to be expressed. More than mournfull (I say) *maiora lachrymis*: so manie poore Christians daile taken by those infidels, *Turks* and *Moores*, and caried captiues into those cruell lions dens, as
sheepe

sheepe appointed for the slaughter : bought and sold in the
 market , as beaſts , and not men : and deuoured by thoſe
 bloodie monſters : vvhole ſoules lie vnder the Altar , daily
 ſacrificed to thoſe heathen deuills , crying : *How long , o Lord*
holie and true , doeſt thou not iudge , and auenge our blood on
them that dwell on the earth ? Yea beaten , and tormented
 euen to death , to make them forſake their faith : as not only
 men , but children alſo haue been forced , (and are daily)
 taken perforce (I ſay) and circumciſed , yea made Eunuches ,
 and ſo diſabled at once , both from being men , and Chriſtian
 men , & otherwiſe moſt ſhamefullie abuſed by thoſe filthy
Sodomites , not to be vttered . *Quis Italia fando &c. temperet*
a lachrymis ? Indignities (I ſay) *maiora lachrymis* , don , not
 onlie to thoſe poore Chriſtians , but euen to Chriſt Ieſus
 himſelf , and his vvhole Church , and ſo to be apprehended ,
 vvithout any Nationall difference : vvhoſe members vve all
 are , and ought to haue a fellowv-feeling of one an others
 miſeries , or els vve are no Chriſtians at all , nor vvorthy
 that name . I ſay , hauing been an eye-vvitness of thoſe great
 miſeries , and indignities don to the poore members of
 Ieſus Chriſt , (and conſequently to himſelfe :) as a poore
 member of his bodie , I could not but be ſenſible thereof .
 And preſent the bodies , and ſoules of thoſe poore mem-
 bers of Chriſt (like that *Leuite* in the booke of Iudges) diſ-
 membred , cut in peeces , and quartered , to the eyes like-
 vvife of all the tribes of Iſrael : that is to ſay , the vvhole
 church of Chriſt , both Prince and people , of vvhat nation
 ſoeuer , all members of that his myſticall bodie , & all alyke
 intereſt therein : obliged , like the *Iſraelites* , to ioyne toge-
 ther *as one man* , to right , and revenge , euen vvith the
 hazard of their liues , & eſtates , theſe ſo great injuries , and
 indignities :

indignities: *consider of it, take aduice, and speake your mindes.*
Open thy mouth for the dumme in the cause of all those that are
appointed to destruction. Those poore sheepe appointed for
 the slaughter: the slaughter both of bodie, & soule bought
 vvith so deare a price, vvwhose blood els vvill be required:
 required (I say) at the hands of all those, to vvhom God
 hath giuen power, & meanes, (*For to vvhom much is giuen*
of him much shall be required) but vvant hearts, and mindes
 to right, and redresse it: *speake your mindes.* *Consider of it*
 (noble Princes and States) by your Embassadors one vvith
 an other, both for the present hovv to relieue all those
 poore soules that are in miserie, both vnder the *Turks* and
Moores: and hovv to prevent the miseries of others for the
 time to come, like to be taken by their ships at sea more
 and more, and made slaues, that is to say more than mise-
 rable: if not preuented. VVhich a fevv good ships, (had
 Christian Princes *considered* of it all this time, and been so
 minded (that is to say of one minde *hinc illa lachryma*)
 might haue prevented: and may yet for the time to come.
 To youe I speak (most noble Princes and States) that are
 of one minde: *consider of it take aduice, & speake your minds.*
 And in youe to the whole church of Christ: let it be a *free-*
vwill offering, both of Prince and people to Christ Iesus,
 tovvards this so Christian, honourable, and charitable a
 vvorke. A seacond redemption of his poore distressed
 members, out of the hands of those infidels, verie easie to
 be tamed, and subdued: & vvith no great chardges to any,
 out of a voluntarie contribution of manie. And (if I vvere
 vvorthie to aduise, and this my proposition, and petition to
 take effect) this *free vwill offering*, or contribution. to be de-
 posited in the hands of the Lords the *States Generall* of the
 vnited

vnited Prouinces, and the *Prince of Orange*: vvhoe haue so great store of ships, and can most convenientlie manage such affaires by sea: and are so noble, and so honourable, as no doubt they vvhould advance it to the vtmost. That so this sacred seruice, being managed by one vndertaking State, consisting of so manie vvile States-men, and prudent Senators, may by Gods blessing receiue better successe, than those expeditions in former times, frustrated by the dissention of diuers Princes vnderakers: as in the *Turkish* history may appeare. The grearnes of vvhich Monarchie novv dravveth to a period: (as that of *Rome*,) *magnitudine laborans sua*: both the one, and the other, (as I said before) novv in these last daies to be finallie destroyed: and the *Kingdome of Iesus Christ* to be erected, neuer to be destroyed, &c. I speak not these things of my self, neither doe I now come from my self, but haue the holy Prophets, Apostles, and Disciples of my Lord and Sauour Christ Iesus for my vvarant. And in his name onlie, and no other, euen from the King of Kings doe I novv come: (I magnifie my employment) more than an Embassadour, and yet vvithall a petitioner, to treat, and entreat in the behalfe of his poore afflicted members, vvho are not able, both vvith prayers,
and

and teares, to treat, or entreat for themselves. *Open thy mouth for the dumme in the cause of all those that are appointed to destruction.* There is my commission: there is my varrant. And I must in dutie, and vvill, stand vpon it, it standing so highlie vpon the King my maisters honour, the King of Kings: expecting nowv hovv I shall be receiued: the successe vvhereof I refer to him. And so conclude vvith prayers, & teares the vvweapons of Gods church: *Quid enim nisi vota supersunt.* Praying God to put into the hearts of Christian princes, vvith one mind to fulfill his vvill: for the finall destruction, both of that *Antichristian*, & this *Mahometan* tyrannie: and the finall establisment of his æternall Monarchie neuer to be destroyed. **A M E N,**
A M E N.

F I N I S.

